

A

DESERTATION

WHEREIN

The Meaning, Duty, and Happiness

OF

Kissings:

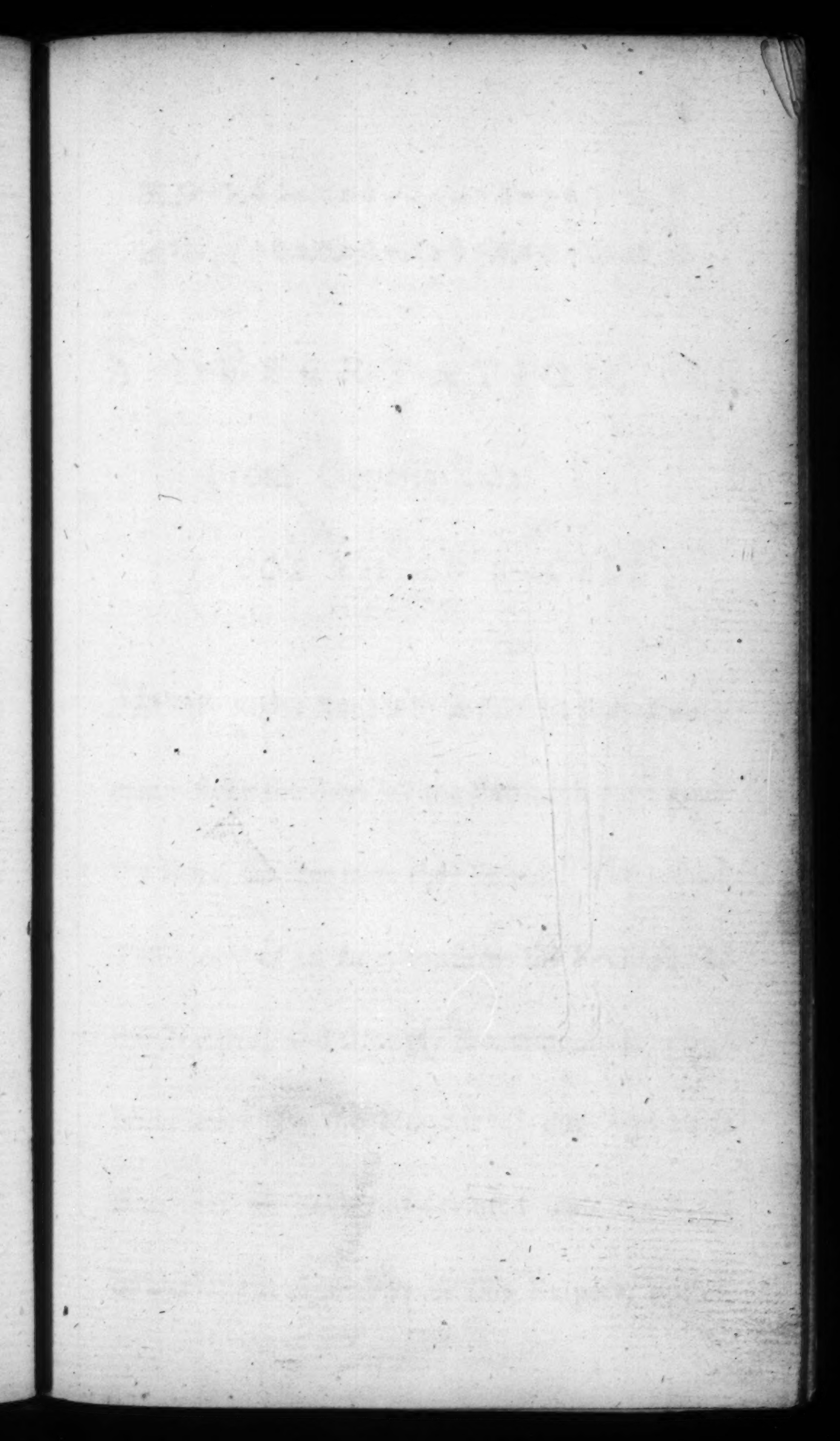
K I S S I N G

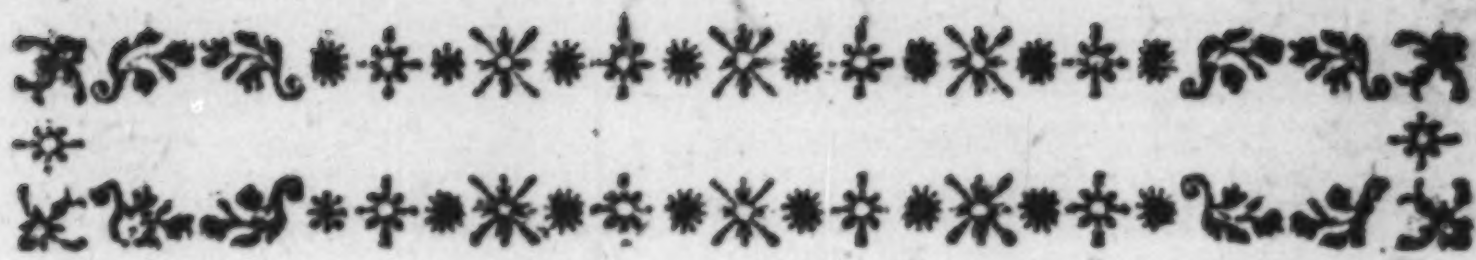
ARE EXPLAINED,

From Genesis 29th chap. 11th ver.

“ Jacob Kifed Rachel ”

To be had of *M. Booth, J. and C. Berry, and
S. White in Norwich; Fortin in Swaffham, and
T. Wittingham in Lynn.* Price SIX-PENCE.





A DESERTATION, &c.

From Genesis xxix. 11.

“JACOB KISSED RACHEL.”

JACOB kissed Rachel ! in that he sinned not ;
many since the days of the Patriarch have done
the same, neither have they sinned. The united
Testimony of all Ages confirms the Rectitude of
the Practice, and strongly recommends it to our
Imitation. To the Honour of our Age be it
said, that we have not deviated from the Paths
of our Pious Ancestors in this Respect, but on

the Contrary have Improved by their Exrmples;
 and greatly doth it redound to the Honour of
 this Nation, that we are not surpass'd (perhaps
 not equall'd) by any other Nation in the World
 in the Practice of this most Exemplary Virtue.
 May we always deserve this Encomium, and by
 a strict Perseverance in the Performance of this
 essential Branch of our Duty. May we go on
 from Strength to Strength rejoicing, 'till we ob-
 tain the Completion of our most ardent Wishes
 and Satisfactory Desires. In further discoursing
 on this Subject, I purpose 1st. to Consider the
 meaning of the Words "*Jacob kissed Rachel.*"

2nd. Enquire into the very important Duty of

Kissing. 3rd. Endeavour to represent the Plea-

sure which always attend the true Performance

of this important Duty. In pursuing this Plan,

we are first to consider the meaning of the Words

"Jacob kissed Rachel," the Verb *"to kiss,"* the

Substantive *"a kiss,"* the Participle *"kissing,"*

and that strange odd sounding Word *"kissed,"*

each of them admits of a double Interpretation.

They may either signify a simple Salute, or an

Action of a very different Nature, which (as it

is presumed to be pretty well understood) I shall

not attempt to explain.

The Kissing mentioned in the Text, was Nothing more than a simple Salute, a mere Contact of the Lips, and either a mutual or a partial Smaek. This will plainly appear by examining the Context. Jacob we are told left his Father's House, and journied into the Land of the People of the East in quest of a Wife. This was a serious and very important Expedition, as the Happiness of his future Life, depended, principally on his present Choice. After a long and tedious Pilgrimage, (if I may be allowed the Expression) he at length arrived at Padanarum in Syria, a Country richly bless'd by Heaven. In

one of those fruitful Eastern Vallies he accidentally met the Enchanting "Rachel." Struck with the Beauty and Elegance of her Person ; (for we are told she was Beautiful and well favoured) Infligated by the Propensity of Nature, and the Power of Love, he eagerly Embraced her in his Arms, and as the Text emphatically expresses it, "he Kissed her." And which of us in his Place wou'd not have done the same? Had we omitted so fair an Opportunity, we should have been the deserv'd objects of Redicule and Contempt where ever we appear'd. 'Tis not said that Rachel made any Resistance, nor did she express the

least

least disgust at this seeming Rudeness from a Stranger. Indeed the learned are pretty well agreed in their Opinion, that Women, especially Virgins, (for such we must look upon Rachel to have been *at that Time*) had never any objection from the Creation of the World to this day to receiving a Kiss from a likely young Man. Nay so far from resenting Jacob's Behaviour, we find this was an Introduction to a stricter Intimacy, which terminated in a happy Marriage, and even at this Time "Kissing" generally leads to closer Connections, tho' it does not always terminate in Matrimony

Happy

Happy they, who by a diligent and unwearied performance of this Duty can say, "We have not Labour'd in vain, nor spent our Strength for nought" your Conscience will Commend you; your Friends will Esteem you; and your Children will rise up and call you Blessed.

Having thus briefly Considered the meaning of the Words "Jacob Kissed Rachel," I proceed 2dly, to inforce the important Duty of Kissing. Whatever Nature prompts us to do, which is not Prohibited by any positive Law of God it is certainly our Duty to perform. This Injunction of Nature, our Reason must approve, and the Prac-

tice of it will meet with universal Applause. Now tell me ye most inanimate of Mankind, if you can resist the Temptations of a rural Nymph (for such was Rachel) skipping o'er the flow'ry Mead, with all the attractive Charms of undissembled Innocence, freely inviting you to a participation of her Pleasure. What a noble Opportunity is here offer'd you of gratifying those Desires which Nature has implanted in your Frame? Wou'd you not embrace the happy Moment, and without Remorse, snatch Nectar and Ambrosia from her balmy Lips? Yes, my Friends, I am perswaded you wou'd in these Circumstances

have

have acted like Men ; conscious that your Actions were in every Respect conformable to the Dictates of right Reason ; this Propensity of our Nature immediately shews us our Duty : For we cannot suppose that we should be formed with such Inclinations, the Gratification of which wou'd be deem'd Unlawful. 'Tis unnecessary to dwell any longer on this Head, as the greatest Apostle's Exhortation is sufficient to enforce this agreeable Duty, who repeatedly lays his Command upon us in these emphatical Words, " Salute ye one another with an holy Kiss." Let this Ambition be strongly imprinted in your Minds

Minds, and as we are convince'd it is our indispensable Duty to obey it, so let it be our Emulation to exceed each other in the diligent Performance of it. To encourage you to this, I propose 3dly, to endeavour to represent the Pleasure which always attend the true performance of this Duty. It's very difficult, nay I may venture to say impossible to describe the internal Satisfaction, and mental Transport which must accompany the true performance of this conjugal Duty. The Instinct within tells us we are right, and encourages us in the Prosecution of every laudable Attempt. Even self denial from Ac-

tions of a criminal Nature, will be attended with that pleasing Reward, the Approbation of our own Consciences. What Sensations then, must that Conduct excite, which is not only Justifiable in itself but to which we are impelled by the strongest Propensities of human Nature? A Conduct which will excite the Esteem of the World, and approbation of our Friends; and to what Actions are we stronger impell'd, or what Passions require greater Indulgence than those, which in the highest Degree promote mutual Comfort, Peace and Happiness. To aim at these desirable Objects, ought to be our highest Ambition,

and to obtain them our greatest Bliss. Where then shall we seek for these inestimable Blessings? In what Soil do they grow? And from what Tree shall we pluck the Fruit? To Answer these Queries, we need only consult the natural Dictates of our own Inclinations! they will point out the Path that leads into the flow'ry Mead of Happiness, from whence those stripling Shoots arise, which afterwards produce the luxuriant Branches that yeild the delicious Fruit. If we turn our Eyes around us, the beauties of Nature are ev'ry where conspicuous, and each delightful Scene is form'd for our Enjoyment. The lustre
of

of the Fields dazles the Eye, and the Music of the winged Choir ravishes the Ear, but still the Eye is not satisfy'd with seeing, nor the Ear with hearing, something is still wanting to compleat our Happiness; in the Pursuit of which we strenuously exert our utmost Efforts. Say then in what Enjoyment do we take the greatest Pleasure, and in which we find the greatest Satisfaction, that can accrue to human Nature. Whence but from the Participation of these Pleasures and of these endearing Charms, which the lovely Fair and they only possess. In their enchanting Company, every Gloom is dispell'd; each melancholy

lancholy Thought^s subsides, and Chearfulness,
Vivacity, Mirth and Love assume the THRONE.

Their Conversation is removed from Rancour,
Scandal, Envy and Ill-will : Good-nature smiles
around their Brow, and every Action betrays the
purest Principles of undiffembled Innocence, and
unfeigned Benevolence. But let us not stop here,
let us View the happy Youth engaged in the de-
lightful Task of Love. With what Ardour must
he receive the kind return of his glowing and
heart-felt Passion ? Those lively Expressions of
mutual Friendship, and indissoluble Attachment
to each others Interest; which such a Scene must
afford,

afford, naturally excites in the Soul, such sublime Ideas as Words cannot express, nor the luxuriance of Language describe. Clasp'd in each other's Arms! Eyes meeting Eyes, and Souls with Souls conjoined in fond Embraces all the Powers of Love unite; and thus the amorous Hour is spent in extacies of Joy; while each repeated Kiss adds Pleasure to the Scene, and lead them to the summit of corporal Bliss. Happy, thrice happy Pair! who thus enjoy the sweets of Love; may each returning Day increase your Joy, and may all your Life be one continued Feast of Plenty, Peace and Happiness. Let us

all endeavour to improve the Subject ; this cannot be done by *Words*, the only use we can make of what has been now Advanced, is to imitate the shining Example of the great Patriarch Jacob, and embrace every Opportunity of doing as he did when he "kissed Rachel," which that we may all do, &c. &c. &c.

7 JUL 66

F I N I S.

